649 which cause sickness, they have given the magical herbs whose smoke blinds the dangerous entities, and the techniques which will drive away the storms. Thus the shaman operating on a symbolic level continues the struggle for survival which has been defined for the Nambicuara by the nature of their adjustment to their physical environment and their relationships to one another.

THE LIFE CYCLE

BIRTH

833 The Nambicuara recognize sexual intercourse
[832] (wiatenahira) as the cause of pregnancy (kaki-
tiare). This act takes place in the woods while the husband and wife are out hunting or collecting, for it is considered improper to have sexual intercourse in public, even at night around the common camp fire. If a shaman should see a couple in
756 sexual embrace while practising his rites it would
833 spoil his power. Although shamans use a special hut when calling their entities there is always a chance that they may see a couple in the sexual act, so every effort must be made to avoid this
[834] danger. Shamans themselves abstain from sexual intercourse for 2 or 3 days before getting in contact with the spirits.

● 843 There appear to be no food taboos surrounding pregnancy among the Wakitiau. The husband continues hunting and collecting as usual, but he must avoid working too hard in the field for
[847] fear of causing his wife to abort. Women do not practice abortion, and the Nambicuara did not mention any medicines used for this purpose.
[832] Heavy is considered conducive to sexual vigor and
[893] is used by young couples. Childless marriages
584 are attributed to sterility in women, and a man may abandon his wife for this reason.

844 Birth takes place in the house, or in the camp if the family is out hunting. Just before expecting
[824] the birth of a child the expectant mother drinks the juice of certain herbs which are believed to facilitate birth. The husband and two older women assist in the delivery. The woman kneels on the ground and is supported by her husband. The umbilical cord is tied with a certain vine and then cut with a bamboo sliver. Among the Kitãnchu it is bitten off by one of the midwives. The placenta is buried at the place of birth and when the umbilical cord dries and falls off, it, too,

291 around the ankles. The Tagnani and Tawite wear similar bands on
189 their upper and lower limbs; theirs, however, are made of cotton, which is used occasionally by the Cocozu to manufacture articles of this sort. [Plates p. 242.] Among the Tagnani and Tawite [238], men often cover their sexual organs with the ends of the straw cord that encloses their hips. But this is not the rule. The Uainaçu rarely wear any of those bands; and among all groups, a few of the Indians always go completely naked.

[Fig. 29]

297 The women and pubescent girls, young and old, single and married, always wear the hip cord.

[292] Some pregnant women I saw did not wear it; I believe they had freed their abdomen from this strong pressure in order to breathe more easily, or perhaps for fear that the girdle should have a pernicious influence on the foetus.

302 They always wear their hair long, hanging over the shoulders; they clip it irregularly on the forehead with a bivalve shell or a cane splinter. They liked to have us cut it with scissors.

291 They are extremely fond of the hats we wear; it seemed to me that the heat of the sun on their head distressed them greatly. They will give almost as much for a hat as for an iron axe.

301 One of the jaguar-hide helmets which are now in the [National] Museum was obtained in the village of Ururau in exchange for an old and well-worn hat of ours, in spite of the fact that those helmets are highly prized [by the Indians].

They do not normally wear hide or feather head ornaments. When they are in a festive mood, they cover themselves with crowns [diadems] that will be described later, or with jaguar-hide helmets. It is likely that they also use such ornaments for certain ceremonies, but we ascertained nothing about this.

[Fig. 32]

[240] From their ears they hang triangles of mother-of-pearl, [304] which they extract from river shells; when the hole tears, splitting the lobe in two, they do not hesitate to bbore another one.

[562] The men are much vainer than tthe women; they adorn themselves with feather diadems, earrings, peendants and necklaces, while the women limit themselves to a few of tthese.